THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"*And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*"—Dan. 7: 27.

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GENERAL CONFERENCE.

Important and Highly Interesting Remarks on Missionary Work, by Members of the First Council of Seventy.

(*Continued from page 259*).

Elder Joseph W. McMurrin, of the First Seven Presidents of Seventy, was the next speaker. He was pleased to bear his testimony concerning the truth. He thought that we had it in our power, in a measure, to call down unusual blessings upon us during this conference. He felt joy in the remarks of President Smith. The conference has opened under very auspicious circumstances.

Elder McMurrin then went on to speak of the missionary work among us and of the character of the men who are engaged in this work. The young men that are sent out on missions receive an invaluable experience, in addition to gaining a testimony of the Gospel. They come in contact with the outside world, and the ideas which the world has concerning religion. These young men almost invariably come home from their missions with their faith in the Gospel confirmed. He rejoiced in having had, twenty years ago, the opportunity of preaching the Gospel.

But he felt that, notwithstanding good results of sending young men on missions, there is a great need of experienced men. It is sometimes the case that a band of young men without experience, is sent out. It would be well if the presidents of stakes and Bishops were to look occasionally to the men of experience. The Lord has said that the Seventies should be called in pre-

ference to any others. The Lord, he believed, had placed this responsibility especially on the Seventies. The ranks of the Seventies should be looked over more carefully.

He added that, in making this remark, he did not want to shift responsibility; for he firmly believed that young men should go. Nevertheless, the duty of preaching the Gospel abroad rests primarily upon the Seventies. These men should be eager to arrange their affairs so that they could be called on missions. They should be anxious to do the work that God has required them to do. He wanted to ask the Bishops and Stake presidents to look to the Seventies when they would seek missionaries. He felt that our young men would be better off if, in the missionary field, they were accompanied by men of more experience than themselves. He bore his testimony to the truth of the Gospel.

ELDER GEORGE REYNOLDS,

of the same quorum, next spoke to the conference. "We can truthfully say Zion is growing. We can see this in the extension of Zion, in the obedience of the people to the laws of God, in the growth of Church schools, and in the numerical growth of the Church."

He could testify to the truth of Elder McMurrin's remarks concerning the missionaries. He felt that more and better results would follow if more men of experience were sent on missions. There are missions opened up now where hitherto there has been no opportunity of preaching. There are times of sowing and times of reaping. There is plenty of field for Elders in the missions of the Church.

Our auxiliary organizations are very potent influences for good in the missionary field. It has been the case that a Sunday school has given the first footing for conversions in the world. He prayed that God's blessings would attend the Saints during the conference.

ELDER CHRISTIAN D. FJELDSTED

of the presiding Council of Seventy: "It is gratifying to know that the work of the Lord is growing. We know that this is His work. It has come to stay. His blessing will rest upon His people, if they will do His will. We have a genuine Priesthood, to direct the affairs of the Church. We should sustain the head of the Church, that he may be greatly blessed with the spirit of his calling." The speaker prayed that all Israel might be blessed of the Lord, and that nothing in existence might have power to hinder its progress.

ELDER J. GOLDEN KIMBALL

of the same quorum, was the next speaker. We should educate ourselves, he thought, not to be surprised at anything that may happen. It is marvelous how men fill their positions. He desired to call the attention of the presidents of Seventy to the fact that fifty letters had just been sent out asking for two Seventies to be sent from each of the first fifty quorums. The kind of missionaries that he and his brethren wanted in answer to these letters was men of experience. He thought, with Elder McMurrin, that some older men were needed to accompany these young men. Sometimes our young men were too full of life, and it required more age and experience to keep this life within proper control.

He believed that the progress of this Church was not to be stayed. Our

feet are firmly planted on the rock of revelation. He believed that most of our people were no longer dazzled by the splendor of worldly things. Some of our young men are becoming effeminate and no longer think that they can do the things which their fathers did. There is a great missionary work to do at home and the Saints should look to the young men at home. These should be taken care of. He believed that it would be a good thing for the Bishops to have missionaries walking the streets at night. Our young people should be preserved from the contaminating air of immorality. The same guards should be thrown around them that are thrown about our missionaries. He concluded by asking God's blessing upon the conference.

ELDER RULON S. WELLS

of the same quorum, next addressed the conference. He endorsed the remarks of his brethren who had spoken. He rejoiced in the progress of the Church.

Each one in the Church should feel his individual responsibility. It were better never to have received an ordination in the Priesthood than to shirk; so it is with the gift of riches, of oratory, of song, or any other gift of mind, body, or heart. It were better not to have that particular gift than to refuse to carry the responsibility accompanying it. Every man should have a desire to perform the work which his especial gift places upon him. The Seventy should have the spirit of a missionary. He should possess a desire to preach the Gospel, a desire to preach the Gospel to the world.

The love of money seems to be the greatest incentive to action. Men will lie, steal, and even kill their fellow-men for money. But this ought not to be the thing to call out of Latter-day Saints the greatest amount of energy. What should do this is the desire to perform the will of God—the love of God. Money is not the "root of evil." Money is a blessing in the hands of those who know how to use it. It is the love of money, and not money, that is the root of evil. He prayed that the Saints would see the necessity of using their talents for the glory of God.

The choir and congregation sang, "Guide us, O Thou Great Jehovah." Benediction by Elder Lewis W. Shurtliff, of Weber Stake.

Afternoon Session.

At 2 p.m. the choir and congregation sang, "Redeemer of Israel." Prayer by Elder Anthony Ivins. The choir sang, "Though deep'ning trials throng your way."

ELDER BRIGHAM H. ROBERTS

of the presiding quorum of Seventy, was the first speaker. He was happy in the reflection that this morning's congregation was the largest that he had witnessed at the opening of any conference; and also in the statement of President Smith concerning the prosperity of God's work. The work of God was going on with an irresistible force. He could not but look on with somewhat of exultation at the defeat which the enemies of the Church meet with on every hand. New fields are opened in distant lands. He rejoiced in all these things.

The Lord had promised to bring about His purposes not only among the Saints but also among the people of the world. He read from the Book of

Mormon concerning the work which the Lord would do among all nations. The speaker could see evidences that this work was already started. He instanced one of these evidences in the fact that a few years ago the world was shocked at the atrocities perpetrated upon the Jews. Then a suggestion was offered that it would be a good thing for the Jews to be restored to their home. It is astonishing to see how this idea has grown. He went on to trace the development of this idea to its present proportions.

A few years ago there were only about 10,000 or 15,000 Jews in the whole of Palestine; now there are between 60,000 and 80,000.

This great work established through the Prophet was connected with all the great world movements; and all are preparing the world for the coming of Christ. "We are connected with a work," said the speaker, "that fills the present and encompasses the past and future. I thank God for the bigness and greatness of the work."

ELDER SEYMOUR B. YOUNG,

of the same quorum, next addressed the conference. He spoke of the great missionary work. We have several hundred missionaries abroad preaching the Gospel. The young men are having better opportunities now to prepare themselves for missionary work than the young men of the past. In all the principal Church schools there are missionary classes, the special object of which is to train young men in the Gospel. Here they are taught theology and languages and good manners, and everything else that will conduce to a good presentation of the Gospel. In the Latter-day Saints' University there was recently organized a night class in theology. This class, he testified, had done a good work. He wished to say that those who are called on missions are called by the Lord through His servants. Between forty and fifty young men have been sent out this week. These have been in attendance at the Church schools for a year or more. He thought, however that for the future more men with experience should be chosen as missionaries.

Elder Young referred to the recent discoveries concerning the cliff dwellers. He thought that facts which are apparently inexplicable to science, can be sufficiently explained by the revelations of God in the Book of Mormon. The eruptions that took place on this continent when Christ appeared would account for the great height of some of these cliff dwellings from the ground beneath.

He proceeded to tell of the instructions that the missionaries receive before they depart for their fields of labor. They are instructed to be virtuous and upright in their conduct, to treat others, no matter what their faith, with the utmost repect; in brief, to keep in mind the fact that they represent God's people. He prayed that the Lord would fit the people to receive Him.

ELDER HYRUM M. SMITH,

of the Quorum of the Twelve, was the next speaker. He rejoiced in the words that had been already spoken. It had been said that no religion had all the truth, and all religions had some truth. But the Latter-day Saints had the assurance that all that they had in the Gospel is truth. He called attention to the fact that every Latter-day Saint in the congregation could testify to this if called upon to do so.

He referred to the evidences there are to show that we have the truth. The

healing of the sick among us is such an evidence. The sick are healed by the power of fatih. It is sometimes the case, however, that the prayers for the sick are not answered. Does this mean that God does not hear these prayers? No. Often earthly parents do not give what their children ask for. So it is with the Lord. He knows what is for the best good of His children. But this was not the only evidence of the truth. The Gospel heals the diseases of the nations as easily as it does the physical imperfections of the people. Our missionaries are sent out to all parts of the world to do this—to offer the world a universal remedy for their ills.

Another point which he regarded as an evidence of the truth of the Gospel is the wonderful organization of the Church. In a very short time, because of the perfection of this organization, the First Presidency can communicate with every member of the Church. "When we look at the breadth and extent of this work, it can the more readily be believed that God is omnipresent. We ought to be thankful for the great truths which we have received. We cannot feel too grateful for the mercy of God to us. Let us never sacrifice the truth, and add to what truth we already have; let us work for the salvation of the souls of our children as well as for those of the world." He prayed that the blessings of God might be with the Saints.

The choir and congregation sang, "How Firm a Foundation." Benediction by Elder William T. Jack of Cassia Stake.

[TO BE CONTINUED].

PRESIDENT LYMAN'S TOUR.

THE eighth letter comes from Athens, Greece, under date of April 15, 1902, and is as follows: Among all the interesting parts of the Mediterranean there are none to exceed that surrounding the coast of Asia Minor and Greece. Our journey during the past few days has made much clearer to our understanding the geography of that part of the world, and has increased the ability to comprehend clearly the descriptions of the many events of importance which have centered around those shores. Our last letter was from Aintab, Syria. After a short but very profitable visit with the brethren and the Saints there, we departed by carriage over fearfully heavy, muddy roads, in the midst of rain, for Alexandretta. But before we were far upon our three days' journey the weather cleared and conditions became generally more propitious. Upon the third day about sunset as we drove into the city after hard traveling, we learned that the vessel we desired to take was to leave in two hours, instead of the following day as we had been previously informed. But the customs office was closed, the officers having gone home, and besides, some of our baggage was in the hands of an agent, whom for a time we could not find. The United States Consul and others were quite certain we could not catch the vessel, though he proffered assistance to do all he could. Failure to get that vessel would mean a delay of a week. It did seem for a time that we should not get through. Our *teskerchs*, or passports, which had to be viewed by the port commissioner before we could depart, were sent time and again to his home, but unsuccessfully. Finally, with the recommendation of the chief of police, who just came while we were in suspense, they were dispatched

again, and at last were returned in order. We rowed out just in time to board the vessel, though our books were left with the customs officers. In considering all the circumstances afterwards it was simply marvelous to us how the way had been opened up for our departure, and friends found who were of such material assistance.

Upon leaving Syria we felt very contented with our visiting there. The principal divisions of the country and its inhabitants from one end to the other had been seen. Wherever inspiration suggested, prayers were offered by an Apostle holding the keys of authority and blessing for the prosperity of the land and people, and everything done seasonably. And, in connection with the blessings pronounced by others of the Apostles who have previously visited the Holy Land, these supplications will assuredly not fail to be brought to pass.

Our vessel, the *Maria Teresa*, a fine, large steamer of the Austrian Lloyd line, left Alexandretta on the evening of the 4th inst. During the night the Plain of Issus on the coast was passed, where Alexander the Great so disastrously defeated Darius and overcame the power of the Persian Empire. During the next three days the course of the vessel followed generally the coast line of the south and west of Asia Minor. Stops were made at Mersina, Rhodes, a quaint, old, walled city on the island of that name, renowned for the situation of the Colossus, one of the seven World Wonders, Chios, one of the large islands, and Smyrna. Previous to our arrival at the last-named place we had sailed among the islands known as the Sporades, among them the Isle of Patmos, but as we passed in the night it could not be distinguished.

Smyrna lies at the end of a long gulf bounded on either side by cultivated lands, the hill-sides being almost covered by frequent green patches of vegetation. The city is prettily situated at the base of hills, upon which outlying houses rise in receding tiers. The most prominent hill, Mount Pagus, is topped by the ruins of an ancient castle built by the Genoese about the fourteenth century, and by some government fortifications. The city is the second in size in Turkey, having a population estimated at 300,000. It possesses a fine, large harbor. A considerable export trade is carried on of Turkish carpets made in the interior, and of fruits, especially figs, for all of which Smyrna is noted. We drove through the town which is much more Europeanized than any of the Syrian cities. Its bazaars are famous. Almost the only remains of antiquity besides the castle, are the Tomb of Polycarp in a Muslim cemetery on Mount Pagus, aqueducts built supposedly by the Greeks, and the traditional site of the ancient church of Smyrna, outside the city of to-day. It is pointed out as the spot where stood the place of meeting of the church addressed by John in the Book of Revelations as one of the "seven churches in Asia." The others addressed by the Apostle were all situated at no very great distance from Smyrna. The large peninsula of Asia Minor was the scene of extensive missionary labors by Paul, especially in this part. Owing to the fact that our steamer made a stop of only a few hours, it was not possible to visit the interesting ruins of Ephesus, some forty-five miles distant. In the evening as the vessel sailed out of the harbor a beautiful spectacle was presented of the city by night, the harbor front being a perfect blaze of light, reflected in the water, and with lights scattered over the hills

in the rear. During the night the Island of Mitylene was passed. About noon of the following day we sailed by the ruins of the ancient great city of Troy, near the Dardanelles. At the town which gives the strait its name a stop was made to obtain permission to pass. A fleet of seven Turkish warships is anchored near by. During the last war with Greece they were despatched from Constantinople with the intention probably of bombarding the Greek ports, but when they arrived thus far their condition was such that they could go neither forward nor backward. So they were anchored and there they have remained.

(Continued on page 284).

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

JOHN SEARS, one of the oldest inhabitants of Salt Lake, died at his home there April 1st, aged 80 years. He was a native of England.

ONE million dollars will probably be expended soon by the Boston Yankee Consolidated Co., in the erection of a large smelter and for development work. The site will be at or near Provo.

IT now transpires that Clyde Felt, a fourteen-year-old boy, was the slayer of Samuel Collins, whose body was found in the hills near Salt Lake a month ago. He says he did it at the old man's request.

IT will be permitted for 150,000 sheep to graze this summer on the Uintah forest reserve. This is 50,000 less than last year. The reduction was due to injury to the forest last year by overcrowding of the reserve.

J. E. LANGFORD has been appointed manager of Saltair Beach and the Salt Lake and Los Angeles Railroad Co. It is definitely announced that there will be no alcoholic drinks sold at the resort during the season.

THE Welsh Mission Association, having for its object the promotion of fraternal feelings among missionaries who have labored in Wales, was organized in Salt Lake during Conference. David L. Davis is president, Joseph Hyrum Parry, secretary, and William N. Williams, treasurer.

THROUGH the interest of George Gould, the railroad magnate, an experiment has been made in the manufacture of raw Utah silk into ribbon by the largest silk ribbon house in the United States. The finished product, which is the first American raw silk handled by the house, is most satisfactory.

THE body of Lot Smith, one of Utah's foremost pioneers, was brought from Tuba City, Arizona, recently, and re-interred in the family burial ground at Farmington. Before final interment, services were held in the Davis Stake Tabernacle, the First Presidency and several of the Apostles being present. Deceased was killed by an Indian ten years ago.

JOHN ALFORD, an old resident of Salt Lake City, died at his home April 11th, from illness brought on by falling from a street car eight months ago. Deceased was born in Bourbon, Bath, Dorsetshire, England, July 3, 1828. He accepted the Gospel in his youth, and emigrated to Utah in 1865. He was always an efficient worker in the service of the Church.

THE Ogden correspondent of the *Deseret News* says: Hon. James L. McMurrin, who for the past six months has been making Ogden his home, during which time he has been suffering from a cancer, has removed to Salt Lake with his family, where he will be treated by Dr. Seymour B. Young. He has many friends in Ogden who hope for his speedy recovery.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 1, 1902.

EDITORIAL.

THE LATE GENERAL CONFERENCE.—The Seventy-second Annual Conference, held in Salt Lake City, was marked by features that make it specially significant. Such a gathering in itself is unique. From settlements of the Saints, lying separated by 20 degrees of latitude, the people themselves, not representatives, gathered to take part. They came to hear the words of Apostles and Prophets, and to exercise that right possessed by every member of the Church to vote for or against those who are placed to lead.

It is impressive to see that gathering of thousands and tens of thousands of pilgrims, gladdened by meeting old friends and joining in the happy throng, but all possessed of one deep conviction, one serious testimony, that the Lord does now speak through His servants as of old. They know that commandments might come forth that would change the whole course of their lives. A call might come for them to give up all they have and share it in common with their brethren, to leave their homes and take up their abode in some new, strange place. Principles might be proclaimed and policies advocated that they have not yet thought of. They feel themselves part of a growing work, in communion with the Lord, whose purposes are ripening fast, unfolding every hour.

This conference was the largest that ever met, showing that with the growth in numbers there is also a growth in intensity of interest. The founding of new colonies in different states has in no way weakened the Church. President Joseph F. Smith's statement that the Saints have never been so united or devoted as they now are, is an assurance that the Church is moving undisturbed toward its destiny.

The central theme seemed to be the great missionary movement directed by the Church, and how to make it more effective In harmony with the inspiration that has called two of the senior Apostles out into the field,—President Lyman to preside over the great European Mission and Apostle Grant to the antipodes to open the new field of Japan—the call was made for more experienced men to go on missions. There was no complaint concerning the work now being done, but it is apparent that the more wisdom and intelligence used in proselyting the wider the influence of the missionary. The unmistakable testimony of the Spirit is the first requisite, but in the missionary this testimony must find expression. All true knowledge and all good gifts when combined with the proper spiritual development, will find exercise. We

welcome the experienced men who may come to Europe. Extending to the Ural Mountains and the Caspian Sea is a missionary field that offers problems to be solved only by brave, devoted, prudent men that come full of faith and the Spirit of the Lord.

As is usually the case the whole conference proceeded without an unpleasant incident. The unanimous vote showed the unity of the people. We feel sure that the thousands of Saints in this mission will say "Amen" to all that was said and done.

J. J. C.

A "Christian" Bishop On Smoking.—The good Bishop of Manchester is evidently an authority on "the weed." He advises his parishioners to use it, and frowns down any attempt to shape otherwise. Hear him addressing the clergy and office bearers of the Cheetham Rural Deanery, his effort being to check the evils of intemperance:

"While in charge of a very poor parish in London I established a club where the men were allowed to smoke and get food and tea at cost price, and within a year I emptied all the publics within a considerable area of that place. But you must let the men smoke," said the Bishop amidst applause. "It is no good when you hear a dear, good woman say that her boy or her husband neither drinks nor smokes. She is making a very great mistake. The vice of smoking, as she calls it, is one of the things that really are a very great solace to a man in his loneliness, and when he needs a little sedative. It does not intoxicate, and, if he does not smoke excessively, can do him no harm. I say that because I have been a smoker ever since I was at the University." (laughter and applause).

The Bishop went on to give further little interesting reminiscences of his smoking habits. He began to smoke at the University, because when he was an undergraduate smoking was indulged in by the best society, having been introduced by the German students, and he had either to choke or smoke. "So," said the Bishop, "I smoked," (laughter). "When I learned the habit, and it was not so easy for me as for others—and, of course, I kept it in strict moderation—I found that it was a most valuable thing. If I was a little over-excited there was nothing like it for a sedative. It enabled me to get along without excitement."

The Bishop is the very essence of candor if nothing else. His argument, too, is admirable: Because the students smoked he smoked, and because he smokes you should smoke, the dear, good woman to the contrary notwithstanding. We wonder from what part of the Scriptures he gets his text. Did the Savior, or Paul, or Peter preach such a doctrine? And still he decries the evils of intemperance, prescribing as a cure something quite as bad as the disease. Smoking and intemperance are kindred evils. They go hand in hand, and if a sedative is required, Jack is as much entitled to a drink as the Bishop is to a smoke, one practice being equally as legitimate as the other.

We are surprised at such utterances from a professed minister of Jesus Christ. His gospel is one of indulgence instead of self-denial and sacrifice. And it will do more to increase the evils of intemperance, than anything we have heard for a good while. The Bishop has a good deal to learn and especially this, that the Spirit of God will not dwell in unclean tabernacles.

A. B.

The address of the Swiss Mission has been changed to Höeschgasse 68, bei Neu Münster, Zurich V, Switzerland.

Conference reports intended for publication should reach this office not later than the morning of the following Tuesday.

Writing from Bradford under date of April 28th, President William A. Cornaby says: "I feel sure you will be pleased to hear how we are being blessed by the Lord in this part of the vineyard. On April 19th we held a baptism, and eighteen more were added to the fold of Christ. They were fine, honest people, and we feel they will be a great help to the work. Had a rich outpouring of the Spirit at our confirmation meeting. The Conference was a grand success. In the evening there were about 550 present, and many were strangers. We all feel encouraged, and mean to press onward."

Releases.—The following Elders have been honorably released to return home per s.s. *Commonwealth*, sailing from Liverpool, May 8th: Willard H. Booth, Manchester; Preston D. Richards, Nottingham.

Conference Notice.—The Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, will be held on Sunday, May 11, 1902, at Masonic Halls, 100 West Regent Street, Glasgow, the services commencing at 10:30 a.m., and 2:30 and 6:30 p.m. A general invitation is extended.

THE LEEDS CONFERENCE.

The Leeds Conference of the Church of Jesus Christ of Latter-day Saints, assembled at Temperance Hall, Chapel Street, Bradford, Sunday, April 27, 1902, President William A. Cornaby presiding.

Among those present were Elders Joseph Eckersley and Caleb W. Haws of the Liverpool office; President Henry H. Blood of the Grimsby Conference: President Ernest Bramwell and Elders Benjamin R. Birchall, H. Wallace Boden and Alvin Drabble of the Manchester Conference; Elders Franklin C. Moyle and William M. Howell of the Liverpool Conference; Thomas J. Howells of the Sheffield Conference, the traveling Elders and lady missionaries of the Leeds Conference, together with a goodly number of Saints and investigators.

The opening service commenced at 10:30 a.m. Sacrament was administered by Elders Fred. C. Evans and Cyrus N. Stillman, assisted by Elders Henry A. Cleveland and John H. Hill.

President Cornaby, in a few opening remarks, welcomed those present. The following statistical and labor report for the past six months was then read: Missionaries from Zion—Seventies, 12; Elders, 2; ladies, 2. Local Priesthood—Elders, 9; Priests, 16; Teachers, 8; Deacons, 22; members, 518; total officers and members, 572; children under eight years of age, 83; total number of souls, 655. Baptisms, 40. Confirmations, 40. Ordinations, 6. Children blessed—of Church members, 1; of non-members, 3. Died—over eight years

old, 3; under eight years old, 1. Received, 2. Removed, 3. Strangers' houses visited—with first tracts only, 8,815; by first invitation, 349; by re-invitation, 796. Gospel conversations, 2,102. Tracts distributed—from door to door, 34,031; in open air meetings or otherwise, 2,121. Books distributed—sold, 129; loaned, 231; given away, 185. Meetings held—hall 298; cottage, 118; outdoor, 8; Sunday schools, 102; M. I. A., 39; Bible or theological classes, 13; Priesthood, 7. Meetings attended—indoor, 1,678; outdoor, 40. New subscribers for the STAR, 16.

The general and local authorities of the Church were presented, all being unanimously sustained. Apostle Francis M. Lyman was sustained as President of the European Mission, and Elder William A. Cornaby as President of the Leeds Conference, together with the following traveling Elders and lady missionaries: Cyrus N. Stillman, Fred. C. Evans, Arthur D. Towler, John S. Perkins, Roscoe E. Grover, Walter J. Wild, Joseph W. Betteridge, Henry A. Cleveland, Francis Starkey, Jr., Margaret Thurman, Diana Bean, John H. Hill, A. Fenley Merrell, David L. Reese and George M. Stark.

Elder Eckersley then bore his testimony in forceful language and in the power of the Spirit. Elder Stillman followed and expressed his pleasure in being connected with the Gospel of the true Messiah. Elder Evans then testified to the divinity of "Mormonism" and its progress in the world. President Bramwell, the last speaker, likened this latter-day work to the perfect system of nature, in each complete unity and no friction.

At the afternoon meeting Elder Haws was the first speaker. He presented some of the benefits to be derived from the work of God. Elder Birchall in following, pointed to the fact that in the Church of God must be found a complete and thorough organization, and that this with other truths constitutes Latter-day Saint doctrine. Sister Thurman in pleasing language recited the story of the boy prophet, Joseph Smith. Elder Eckersley occupied the remaining time, and in terse and convincing language set forth many points to establish the divinity of Joseph Smith's message.

On reconvening at 6:30, President Blood in an earnest and logical address presented his reasons for being associated with the people of God. Elder Moyle called attention to the deplorable condition of Christendom, and said that the work of God had been shattered because men had failed to walk in the straight and narrow way. Sister Bean in a most humble and unassuming manner presented some of the beauties of the Gospel, and depicted the happiness which follows the making of sacrifice.

Elder Eckersley, the concluding speaker, referred to the purity of the Gospel of Christ and the simplicity of true worship, and by way of comparison showed the ridiculousness of man-made systems of worship, naming the foolish custom of child christening or baptism in this connection, and in clear and explicit language explained that our message to the world was one of glad tidings and great joy, a promise of salvation in the celestial kingdom of God to all those who will obey the teachings of the great Master's word—the Bible.

Thus ended one of the most successful conferences held in this district. Over one thousand people, half of whom were strangers, came out to listen to our message, and the Holy Spirit attended us throughout the day.

At 10 a.m., Monday, the Elders met in Council meeting at Temperance Hall. Reports were delivered by the Elders and sisters, followed by timely and well directed instructions from Elder Eckersley.

ROSCOE E. GROVER, Clerk of Conference.

PRESIDENT LYMAN'S TOUR.

(Concluded from page 279).

The Dardanelles is about forty miles in length, and probably one to three miles wide. Its former name was Hellespont. The vessel traveled all night through the Sea of Marmora and arrived early next morning, the 10th inst., at Constantinople. From the harbor a fine view was presented of the city set on its several hills with its great mosques and large buildings. It consists of various divisions: Stamboul, the site of ancient Byzantium, containing the largest mosques; Pera and Galata, the European quarter, separated from Stamboul by the Golden Horn, a body of water the form of which suggests the name; and Scutari, on the Asiatic shore across the Bosphorus.

Our baggage suffered very little examination at the customs on landing. We obtained quarters in Pera where all Europeans reside. That part is almost like any other city of Europe, except for the dogs, which infest it as they do all parts of the city. They are the city scavengers, and do their best to fulfil their office, but they are hardly equal to the task. These dogs of Constantinople are notorious. They lie curled up anywhere, not moving for anybody or anything unless forced to.

In Stamboul we visited the Old Seraglio, the former residence of the Sultans, and the present residence of the widowed Sultanas, passing on the way the Sublime Porte, where are the offices of the Grand Vizier or Prime Minister, and of the Council of State. A part, only, of the Seraglio is open to visitors. We were not permitted to see the mantle and banner of Mohammed kept in the mosque there, but were able to visit the Museum of Antiquities, containing a valuable and unique collection of ancient sculptures, inscriptions in clay, sarcophagi, etc., the most famous of all being a beautiful sarcophagus found at Sidon in Syria, and supposed to have been that of Alexander the Great. It is of pure, white marble, with finely sculptured reliefs of soldiers afoot and on horseback, delicately colored. From the Museum we walked across the Court of the Janissaries where many of those celebrated soldiers were slain by order of one of the Sultans.

We paid a visit then to Saint Sophia (Divine Wisdom), formerly a Christian church, but used as a mosque since the Turkish invasion in 1453 A.D. It is a grand, immense structure. The Emperor Constantine erected the church first in 325 A.D., but through destruction by fire it was necessary to rebuild it entirely, which was accomplished by Justinian. He desired to make it most magnificent, and before it was finished had spent an enormous amount of treasure upon it. Under the paint put on by the Muslims can yet be seen the outlines of crosses and other symbols at various points. The building itself is a great, octagonal basilica. Its length, width and height are all approximately 213 feet. In the square of the Hippodrome near by are: the so-called Obelisk of Theodosius, which was brought from Egypt; the Serpentine Colum

of brass, from the famous sanctuary of Delphi, brought to the Hippodrome by Constantine; and an obelisk constructed of separate blocks of stone by Constantine VII., about 940 A.D. This square was formerly adorned with other famous objects. Facing the Hippodrome is the Ahmedieh Mosque, one of the largest and finest in Constantinople, and possessing six great minarets.

At the Galata Bridge across the Golden Horn, we boarded a steamer and sailed up the Bosphorus to the Black Sea, a distance of about seventeen miles. For some four hours we sailed between the Continents of Europe and Asia—from Constantinople to the Black Sea and return. The Bosphorus varies from 600 to 1700 yards in width. Its course is sinuous, in general appearance bearing resemblance to the Rhine and Hudson rivers. Several beautiful palaces are situated on the Bosphorus; in fact, Constantinople, with environs, is a city of palaces. In and near the city are at least seven belonging to the Sultan, besides others for his relations and the Khedive of Egypt. The Tcheragan Palace was pointed out as that in which the former Sultan, Murad, brother of the present ruler, is confined if he is yet living.

The following day, Friday, we had the opportunity of seeing the interesting ceremony of the Selamik—the Sultan going to prayer. This is the only public appearance of Abdul Hamid II., and occurs weekly. The procession was from the Yildiz Palace, the Sultan's residence, to the Hamidieh Mosque. Formerly foreigners were permitted to view this ceremony from a building near the Mosque, but that has recently been torn down, it is said since the assassination of President McKinley. Now foreigners, except ambassadors, can view the ceremony only from a distance, behind rows of cavalry. Some five thousand troops, infantry and cavalry, were stationed in quadruple lines along the route. Just shortly after noon a *muezzin* appeared on the minaret calling, in the interesting manner peculiar to them, to prayer. A moment after there was a bugle call, arms were presented, when the procession came in view. It was led by long rows of generals and admirals in gold-braided, full dress, followed by the open carriage of the Sultan, after which walked other high personages, and two beautiful horses led by grooms, in case that he should desire to return horse-back, which he never does. As he appeared the assembled soldiers gave three cheers, the prescribed salute. His return occurred after about half-an-hour, but we did not wait for it.

By good fortune we were able to catch the *Maria Teresa*, the same vessel on which we had arrived, sailing to the Piraeus. So we embarked on the 12th, and sailed away through the Sea of Marmora and the Dardanelles into the Ægean Sea; passed several large islands, among them Eubœa, or Negropont, the largest island of the group, lying very near the mainland. The vessel reached the Piraeus, the sea-port for Athens, after thirty-four hours' travel, and anchored in the excellent, natural harbor.

Piraeus is a modern city. Some twenty-five years ago it was only a small place; now it is a flourishing town of fifty thousand inhabitants. From there we drove yesterday by carriage to Athens, an hour distant. They are, however, connected by railway. Athens is, likewise, in its present condition, a modern city. Since sixty years ago when it was a poor village, it has grown into a fine city of about one hundred and thirty thousand inhabitants, with clean streets and beautiful public buildings and residences. Business centers around the

square in front of the Royal Palace. But the present condition and prosperity does not compare with its earlier glory. In this visit of two days we have been wonderfully impressed with the grandeur of the remains of structures from former times. There is certainly cause for wonderment and admiration of the great architectural skill and freedom of expression in stone displayed in those early ages. Our time yesterday was entirely occupied in viewing the many architectural remains of ancient Athens. A visit was made to the Stadion, a sort of large amphitheater open at one end, where games were anciently celebrated. It was capable of seating sixty thousand spectators. With the revival of such games, at the present time, the Stadion is being entirely restored along its previous dimensions in marble seats for spectators; and all the ruins of the Temple of Olympian Zeus, of which only fifteen Corinthian columns, each fifty-six feet high and five-and-a-half feet in diameter, remain standing, indicate the grandeur of the ancient structure. The Arch of Hadrian near by marks the boundary between the more ancient and the later part of the city built by that Emperor.

In the afternoon we ascended the Acropolis, that rugged, high rock which dominates the city and on which the ancients erected their finest buildings. On the south side of the Acropolis are the Theatre of Dionysius and the Odeion of Herodes Atticus, both formerly used for dramatic performances, and at present in such a state that their former proportions can be readily recognized. The former accommodated thirty thousand persons. The entrance to the Acropolis is on the west side through a gate from which a stairway mounts to the platform and the Propylaea. All of the ruins are of beautiful, fine-grained, white marble. The Propylaea consists of columns, and on each side are small structures, on the right a temple of Athena, the mythical goddess of Athens, and on the left the Pinakothek. To form a surface more or less even, masonry work had to be built at various points on the rock. From the Propylaea there is a gradual ascent to the Parthenon, the crowning structure of the Acropolis and considered the most perfect monument of ancient art. The remains consist mainly of columns with the west end-wall and parts of the side-walls still in place. The greatest damage to the building was sustained during its occupation by the Turks in 1687 through the explosion of a powder magazine. It was erected 440 B.C., during the Age of Perikles. The building was decorated in colors as well as with magnificent sculptures, but the color has entirely disappeared and but few of the sculptures remain in place. Near by is the Erechtheion, the temple for the worship of the pagan goddess Athena and other mythical deities. The remains are smaller and more delicately sculptured than those of the Parthenon. The Areopagus, or Mars Hill, where Apostle Paul preached his famous sermon to the Athenians, is a rocky elevation near the Acropolis. Upon the side toward the market, which he mounted, the slope is somewhat gradual. On top the rock has been chiseled for pagan altars. Not far away is the so called Prison of Socrates, and nearer the town the Temple of Theseus, the best preserved of all the remains. This morning we have had an enjoyable drive around the city of which some of the modern buildings, such as the University, Library, National Museum etc., are worthy examples of the highest forms of Greek architecture.

We leave here this afternoon by railway for Patras where connection will be made with the vessel sailing to Italy. Our visit has been short but very profitable.

SYLVESTER Q. CANNON.

FORGIVENESS.

"So far as I have gone in life," says Robert Louis Stevenson, "I have never been able to discover what forgiveness means." Certainly it is a word very difficult to define. We say "forgive and forget" as if the two expressions were synonymous; but if forgiveness is a religious duty, then it cannot imply forgetting, for to forget is outside the power of the will altogether. It must be possible to forgive and yet remember. Some people regard forgiveness as being simply abstinence from revenge; but while this is a necessary part, it is not the whole of forgiveness. Christianity demands that we should forgive "from our hearts," and while it supplies no specific of forgetfulness, it stops short at no merely negative compliance with the moral law. There have always been those in the Christian Church who have interpreted our Lord's commands against the outward resentment of injuries literally, and have taught and practiced non-resistance; but even if they are right, they have only fulfilled a portion of the injunction; theirs is only an extreme interpretation of the negative theory. The truth is, it is impossible to formulate the law of forgiveness. The highest ideals of the spiritual life cannot be defined and codified, but forgiveness, like all the other mysteries of ethics, "is briefly comprehended in this saying, 'thou shalt love thy neighbor as thyself.'" If we want to study our right attitude toward those that trespass against us, we must study our own attitude towards ourselves. Now what most of us feel towards ourselves is not enthusiastic affection, not even uniform approbation, but unfailing charity. He must be an abnormally bad man who has never momentarily condemned himself for his own sins, and an abnormally conceited one who has not often cursed himself for his own folly. What we rightly feel with regard to ourselves we may legitimately feel towards our enemies, for no man ever yet hated himself. We all seek eagerly to excuse ourselves to ourselves. We take into full consideration every alleviating circumstance. We forget neither heredity nor environment. We refrain from looking at our own characters in the light of a single bad quality which we know we possess. We do not generalize as to our future conduct, even in our humblest moods, on the ground of one sin we committed in the past. We may know we have been cowards, but till the breath is out of us we shall recognize in ourselves potential heroism. A man may abuse himself when he is repentant, and ridicule himself while he feels ashamed, but he will never hold himself up to any one else's hatred and contempt, and his anger will not be of long duration, for though he may never be able to forget, he cannot nurse a grudge against himself. Now, as we believe, it is this grudge which Christianity forbids us to feel against our neighbors, not righteous indignation, for that is, at least by example, enjoined in the New Testament. "If thy brother sin against thee," said Christ, "rebuke him," and "show him his fault between him and thee." These words leave a good large latitude

for reasonable anger, and suggest no servile acceptance of wrong. Nor do we believe that, allowing for Eastern hyperbole and the impossibility of translating idioms from one language into another, the command to turn the other cheek is incompatible with our view of forgiveness. No one registers a final verdict against himself. However bitterly, however often his conscience may upbraid him with regard to himself, he still hopes all things and believes all things, and, never despairing, he gives himself another chance.

But to turn to the lighter side of the question. Apart from real injuries, how difficult it is to forgive an unkind speech or a rudeness. Very often, of course, the wound we deplore is purely imaginary, and our supposed adversary meant us no harm at all. A tendency to oversensitiveness, to mental hypochondria, as it were, is not wholly in the power of the will to cure, but a just-minded man will allow for his own failing, and not set his self-induced pains permanently against his neighbor. But some unkindnesses, slights, and rudenesses are not precisely unintentional, and yet, if we could but look at them dispassionately, they are very forgivable. Some one, for instance, is very much put out; for a long time he has been hard pressed by circumstances, his nerves are out of gear. Suddenly some small misfortune plays the part of the last straw. He loses his self-control, and gives way to the reprehensible, but very natural desire to bring some one else down to his own level of mental discomfort. Accordingly, he snubs the first person he dare snub. Doubtless he is not wholly excusable. He is not really carried out of himself, and had he met anyone of whom he stood in awe—for whatever reason, be it love of their good opinion or desire for their good graces—he would not have done it. All the same, he did not mean much harm. When it is done he feels, most probably, a wicked relief, followed by more or less misgiving—quite inadequate, no doubt—to the half-unconscious unkindness he has done.—*Spectator*

DIED.

WALL.—At her home in Ogden, Utah, March 25, 1902, of pneumonia, Marie Wall, daughter of Edward and Ann Wheeler; born at Cartheridge, Worcestershire, England, May 29, 1826, and emigrated to Utah in 1856.

HOWES.—At Hull, England, April 9, 1902, Pearl, beloved daughter of Edmond and Elsie Eyre Howes; born July 25, 1900.

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